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The Pilgrim's Prayer.

With a heart full of sorrow,
And with tears in his eyes.
The lone and struggling Pilgrim
Lifts his words to the skies.

With the one Sovereign Lover,
Who hears the righteous cry,
He holds sweet communion
In words that cannot die.

He pleads for living water,
That satisfies the soul,
And fills the heart with gladness,
And makes the wounded whole.

He asks divine protection
Against the storms of strife.
That safely he may journey
Through dreary mortal life.

And now he asks for entrance,
Into the home above.
Where many weary travelers
Shall feast in endless love. G.

Boxes of Rusty Pins.

A good many years ago an old man died in an eastern city, after a long and laborious residentship there. He was a familiar object to every child of the city, and was probably known by more people than any other person in the place. He was covetous in his disposition and his tendency ran toward small economy rather than after accumulation in large bulks. The streets of the city were often speckled with pins, and as the old man's ideas of economy were wounded to see such loss, he went to work to gather them together and store them away in boxes provided for the purpose in the quarters of his dilapidated dwelling. Year after year of devotion to that occupation was spent, until huge boxes of rusty pins left little room for the industrious owner.

He died at last, as all men die, and a partition of his estate became a theme of general interest and to some a pleasant dream of unearned plenty, for is was supposed that the old house contained many thousand dollars secreted in places unknown to all the world outside of the old man's memory. The old resort was searched by authorized and enthusiastic and anticipating parties, and behold, to their surprise, nothing could be found but boxes of old and rusty pins. "Rusty pins, rusty pins, rusty pins," was the monotonous announcement after examination of each depository of treasure. The party left the old remains, disappointed, chagrined and disgusted, and forcibly commented on the old man's foolishness and wasted life.

There are many people in the world who do nothing better or more worthy than did the old man who picked up the pins that careless people let fall in the streets. Men will toil through decades from early morning till late at night, through storm, amidst difficulties almost unsurmountable, and drag after them aching bones, weary bodies and faint hearts, enjoying no peace, no rest, and no pleasant anticipations of comfort in heaven, to accumulate the mammon of unrighteousness, to feed the vanity, depravity and lusts of offspring brought up in indolence and trained in folly. A man of that class would do better to spend his life in filling boxes with rusty pins.

The lady of fashion sees nothing in life more virtuous and worthy than external appearance that pleases the pride of the eye and feeds the sentiment of approbativeness; and to her the whole study of life is the arrangement of apparel, the changes of the costume, and the changes in society etiquette. The whole life is thus spent, and no legacy in good deeds, money or morals is left behind. That life spent in picking up old and rusty pins would teach a more worthy and a more valuable lesson than it does.

A young man has a taste for literature, and in the energy of his ambition he applies himself to the perusal of the famous productions of fickle and fairy fiction, reading day and night, year in and year out, until he is able to disport himself grandly where there is opportunity for exercise in that attainment. He praises the advantage of familiar acquaintance with the scenes of fiction, as an aid in meeting the difficulties of life and understanding human character, and feels fully equipped for every emergency. He finds therein substance that is applicable, in his estimation, to his own experiences of life. He discovers, however, when it is too late, that fiction is fiction, and that his strength was spent over fiction and that he, himself, is largely fiction, and has no capacity to move in the stream of practical life. His life is in no respect superior to the one spent in gathering old and rusty pins.

"Seek ye first the kingdom of God and His righteousness," is the injunction that will lead to that which is true, reliable, practical and desirable; making men masters in the life that now is, and that which is to come. A life that bears no fruit of benevolence, morality and righteousness, might as well be spent in gathering rusty pins. ED.

The Hat at Judgment.

At the judgment how will it be? This question has caused the writer much earnest thought of late, since the opposition at some places, have expelled members for no other charge than simply wearing a plain hat, which is plainly apparent in the minutes of a council meeting held in Lanark, Ill., in the fall of 1884; and since at other places they allow sisters to wear hats, and as the church has always claimed the power to bind and loose, then at the judgment how will it be? The only way that I can conceive of, is that there will have to be a representation present from each church, or expelling committee, to instruct the Judge which of the sisters they expelled for wearing hats and which ones they allowed to wear them. S.

If Christians would only live better lives, there would be less use for their money. The Church pays a heavy premium for her ungodliness.

One of the best rules in conversation is never to say a thing which any of the company can reasonably wish we had left unsaid.

The Religious World.

The proposal to create an Anglican bishopric of Fiji, to which so strong objection was made has been abandoned.

The Sclavonian Lutherans have dedicated a large church edifice in Streator, Ill. There are about 30,000 Sclavonians in America.

In the last twelve years five large Lutheran churches have been erected in Copenhagen, Denmark, and in the last five years five additional mission houses.

The Mexican Government has issued a circular announcing its determination to enforce, during the coming holy week, the laws forbidding religious processions in the streets.

The African mission of brethren Shemeld, Kelley, and Agnew has received the total sum of $2,124 in contributions sent to T. B. Arnold, publisher of the *Free Methodist*.

A committee of the General Assembly of the United Presbyterian church, appointed to draw up a summary of the doctrines of that denomination for popular use has completed its work.

The "Mission Friend" or, as it is more incorrectly called, the "Free Church" Movement in Sweden, has caused more Christian life in the Swedish Lutheran church. It started at the beginning of the present century in the northern part of Sweden (in Norrland), by laymen coming together and reading Luther's sermons, hence they were first called "Readers."

Services in commemoration of General Gordon and of the officers and men who have fallen in the Soudan, were held throughout England, on Friday, March 13th. At St. Paul's the Princess Wales, the Lord Mayor of London, the Archbishop of Canterbury, and many other prominent persons were present, the Bishop of Newcastle delivering the address. At Westminster Abbey there was another imposing assemblage, the address being by Dean Bradley. From many places come reports of peculiarly solemn and impressive services.

The Rev. Dr. Somerville, of Glasgow, has been holding a series of religious meetings in Constantinople, which have excited considerable interest. The extent of the city of Constantinople and the difficulties of locomotion interfere with the gathering of great audiences in any one place; but by holding meetings in different parts of the city, he has been able to address large numbers of Greeks, Armenians, and foreign residents. At the German Teutonic Club Hall in Pera, he drew together large audiences of Greeks, many of whom had probably never heard evangelical preaching before. The sermons were translated into Turkish, and Moslems as well as Christians were present. These meetings have greatly moved the whole Protestant community in Constantinople, and it is hoped that a distinct advance in Christian work in that city may result.

It is reported from Japan that the pilgrimages are lately decreasing in popularity. The annual festival of Nishi Hong Wanji, in November last, drew from the country only eight hundred and thirty-seven pilgrims in place of the usual ten thousand of the preceding years. The assigned cause is partly the failure of Buddhism to hold its adherents and partly the severity of the times.

The American Section of the Executive Commission of the Presbyterian Alliance, Dr. Talbot W. Chambers, Chairman, met Tuesday, March 24, in the Assembly Room, 1334 Chestnut street, Philadelphia, There was a very encouraging attendance. The chairman of the Committee on Work, on the European Continent, reported that measures had been taken toward raising money for the fund in aid of the struggling church of Bohemia. The Rev. Dr. Pomeroy, of Cleveland Committee, to bring the pecuniary needs of the Alliance before the Presbyterian church North, reported that there was ground for hope that the whole sum would be paid at an early day.

The *Churchman* very justly remarks, and it expresses the religious sentiment of the community in saying: "The passage of a bill now before the New York Legislature, making Good Friday a holiday, would be greatly deplored by churchmen. Its immediate practical result, of course, would be good, inasmuch as it would relieve bank-officers, government officials, and salaried men generally from duty on that day. But on the other hand its observance should come only from the heart. Its theme, its thought, is too solemn to be cast before those who have no care for it, and no appreciation of it. We trust that State law will never make sacred things common and unclean."

The State Senate of Indiana has just passed a bill prohibiting professional base ball on the Lord's Day. As an expression of the disapproval of that body for such desecration the action may be well, but if the general laws of the State cover the base-ball business as they should, a special enactment of this kind will tend to weaken the force of the general law. The sentiment of the country last year, as the Sunday game became frequent, promises that such an enactment will be enforced. Mr. Spaulding of this city, one of the best known patrons of the game in the country, has just given an emphatic condemnation of Sabbath playing, believing that it would be ruinous to the business. It would also have some effect on the morals of the players.

The Evangelical church circles of the Kingdom of Wurtemburg, have been not a little exercised over the persistent reports that their King had secretly joined the Roman Catholic church, and had been permitted by the remarkable possibilities of that communion to retain his outward connection with the Protestant Church. As no denials of these reports came from higher circles, a prominent pastor wrote to the King, requesting a confirmation or denial of these rumors. Recently he has complied with this request, denying, *in toto*, the truth of the charge. In no country in Europe have the relations between the Protestants and Catholics been so amiable as in this kingdom; but these reports have succeeded in creating some bad blood.

Of twenty-one missionaries of the London Missionary Society sent to Central Africa since 1876, fully one third have died, and several have been compelled by illness to go to other fields. A new route has now been opened by a Scotch trading company, by the way of steamers on the river Zambezi and lake Nyassa and lake Tanganyika, by which the difficult land journey will be reduced to 280 miles." In planting the mission of the London Society in the Tanganyika country, as the missionaries entered from the coast, it involves a travel of many miles to reach their field of labor. From the nature of the country, etc., the distance of actual travel in a torrid clime, with so many obstacles to overcome, accounts for the fatality and sickness among the missionaries. The new route is one our missionaries take.

Brethren Die Well.

When infidelity made an attack on John Wesley, he would sometimes answer: "Methodists die well." His assertion was backed by facts. Their religion enabled them to meet death well. The Brethren also die well. This was illustrated in the case of brother George Wallick, a member of the Beaver Creek congregation. On March 8th he was kicked by a horse, and on Monday morning the 16th he died. I visited him Sunday evening, a few hours before death, and he was willing to go, knowing it was better to be absent from the body and present with the Lord. On leaving, I took his hand and said, "Good-by, brother Wallick, I hope to meet you again." He replied, "Good by, brother; I hope to meet you again, if not on this side, on the other side." Our meeting will be on the other side. Funeral services were held in Fahrney's old meeting house, where a large audience gathered to pay their last respects to our brother.

Sister Wallick knows what trouble is: a few years ago she lost five children in three weeks; and now the husband is suddenly removed. May God bless the wife and bereaved children and enable them "to meet on the other side." If we live well, reader, we will die well.

JOHN DUKE MCFADEN.
Hagerstown, Md., March 21.

As long as a man's honor abides with him so long does he acknowledge the obligation to pay a just debt, however old the debt may be; and more: he will do his best to pay that debt at the earliest day practicable.